1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

78
628 are the product of intermarriage and formal friendship. Intervillage
626 feuds are common and are restrained only by the religious community, sanctuary being granted at all religious ceremonials.

ETIQUETTE

576 All dealings with visitors are conducted according to elaborate formal
195 patterns. The language is rich in formal appellations, exclamations, and
562 honorific phrases. The most remarkable feature is that women are permitted to behave with perfect freedom, whereas men, until they become fathers, behave with a shy and deferential modesty resembling but exceeding that of the Victorian maiden. Normal relations between members
[322] of the same village are formal and dignified; only in the men's house or on fishing and hunting trips is the behavior of men relaxed enough to permit horseplay and casual joking.

LIFE CYCLE

553 **Childbirth and Childhood.**—The child gets two sets of names, one
551 male and one female, as soon as the mother is known to be pregnant. These
843 are one's own names given by grandparents of both lines. Taboos in
846 regard to diet and behavior are required of both parents before and after birth. There is a well-developed couvade based on the notion of an
853 intimate connection between the infant and its father. Babies are nursed
862 until they turn to other food of their own volition; sometimes ridicule is used as a sanction against particularly recalcitrant children. No inter-
854 course is allowed during the period of lactation. Babies are carried on the hip, and sleep with the mother until weaning, when they are paired
[291] off with other children or with a grandparent. The girl child wears no clothing until weaned and then receives a fringed belt.

● 881 **Puberty and initiations.**—At menstruation, a girl's cheeks are scarified and she assumes the girdle.

[304] A boy passes through a first initiation at about the age of 8 or 9,
[302] when his lower lip is pierced and a small bone labret inserted. A couple of years later, he passes through a second initiation, when his hair is cut short to a tonsure, his entire body is stained black with genipa, and he assumes the penis cord. When his hair has grown out to shoulder length, it is put up in a braid, and he attains full status as a young man.

885 The next change of status for both boys and girls occurs at marriage,
551 when, for the first time, they take on the responsibilities of regular work. Teknonymy is a matter of pride and follows the birth of the first child.
888 The name is retained permanently thereafter, even though the child should die. At about 45 both parents discard their ornaments and accept the
561 status of old age. All the above age grades are named and involve differential behavior and dietary observances.

653333—47—13

/30/

852 The wound holes are kept open with cotton threads passed
304 through them and changed often. The patient must fast for one day and is permitted to take only liquid nourishment for some time. The whole post-operative treatment is handled by an older woman experienced at it.

852 From now on the boys wear the T-shaped lip ornaments
301 of mother-of-pearl, not until later the piuva wood plugs. On
291 this occasion the bast apron of the women is put on the girls.

With the onset of puberty the young people of both sexes
881 receive the tribal tattooing amid similar ceremonies. The out-
304 line of a circle is marked on both cheeks with a stamp made
[824] out of a piece of gourd (tešiã). Then the place is cut out with
[952] a small sharp stone, and cotton lint is put in the wound. After stopping the bleeding, genipa juice rubbed in causes the blue color of the scar.

881 The first appearance of the period is not celebrated with special ceremonies. The menstruating woman is considered unclean and must live apart from the others during this time. She is not permitted to bathe, but is washed by other women from a gourd bowl especially intended for this purpose.

857 Games and dancing. At an early age the children imitate the activities of adults. The boys practice archery and fishing; the girls give their mothers a hand in the household as soon as
524 possible. The clay figures have already been mentioned as children's toys. There are also small tops (kotauã, Fig. 15 /see p. 61/), canoes and oars, cooking dishes, etc. represented in the collection.

Games popular with the adults as well are the feather ball made of corncobs with ring-shaped inset, and furthermore the "game of cats cradle" /cited in English/ common in North America, as is well known, and recently described by Boas for the Eskimo. Strings drawn from hand to hand through the fingers represent certain animal figures by changing their arrangement. /Fig. 15 appears here./

/218 cont./

304 [619] The tribal tattooing, which is characteristic of both sexes, consists of two small blue-black circles about 1.2 centimeters in diameter on /Ills. 50-52 appear here/ the cheeks below the eyes (Pl. 14; 16). As the name for this there was given: ŏděmălūlĭ, ŏděmălĭlŭ, ŏdemărĭnĭ. The tattooing is executed in the following manner: With a /219/ stamp (wālĭŏnă = tobacco pipe) made of aruera wood (kūwăŏ) the circular line is pressed into the cheek with a slight turn of the sharp, circular edge of the stamp (Ill. 52a), so that it remains visible for a long time (1).

1. Ehrenreich brought back a stamp made of the stem of a bottle gourd (teśiă, Berlin 3913).

Ill. 53.
Chief's tattooing. a) man. b) woman.

Any splinter of a smashed flint stone, which is newly made each time, serves as a knife. It is not further worked, but rather one simply selects a pointed, sharp splinter (Ill. 52b shows four such stone splinters smashed by the Indians and said to be suitable). With these stone knives (mănādjŭ = stone tooth), the circle is now cut out about two millimeters wide, the wound washed out with a wet cotton cloth, and then genipa juice is rubbed in, which soon takes on a blue-black coloring. Allegedly the wound is supposed to heal in two days without festering, but in the case of Mauzí, on whom the tattooing had been cut only recently, I noticed that the upper edges of the circle were slightly swollen. When the tattooing is still new, it is deep, has sharp edges, and has a very dark color. With age it forms a scar, gradually becomes entirely flat, and the color disappears. In a village of the north horde I also observed a man with red-colored tattooing.

[881] The tattooing is incised with the onset of puberty, namely, between the ages of 12 and 14. I occasionally, however, found

/219 cont./

304 the two circles drawn with black color on small children. In
881 the case of boys, the time is determined according to when, after the last cropping, the hair reaches down to the tip of the nose in front and to the shoulders in back.

304 The tattooing is done by special persons who own stamps
463 and stone knives and are called waiřádu. There was only one such person in the south horde (in Village 6), whereas in the north horde there were several (for example, Ilk in Village 13). They are paid for this operation. No ceremonies of any kind are said to take place, and the children are not always tattooed together, but also singly on occasion, whenever one happens to be able to get hold of the master.

304 The chief's tattooing, which is characteristic of chiefs
[622] and their wives, consists of vertical black strokes between the lower lip and the lower edge of the face, which are arranged side by side in one or sometimes also in two lines, one above the other (Ill. 53 a, b). According to Kuriř, this tattooing is supposed to be peculiar to women. Even girls are said to have such lines of blue dots on the chin, which is supposed to be regarded as very beautiful. I never observed this last phenomenon, however.

515 /220/ e) Body care. The Indians bathe a great deal; usually they take a bath early in the morning, and even during the day they plunge into the water whenever they feel like it, in most cases probably to cool off by means of the subsequent evaporation of the water in drying.

515 Two plant products serve as soap in washing; first, a
824 bark (ŭăbăkă = sabão do matto), from which one scrapes off a
388 little, /Ills. 54-57 appear here/, rubs this in water, and washes himself with the lather thus produced; then there is a tree bast (dou) which is also used as soap for cleansing.

302 The rubbing of the body, the arms, and especially the
824 hair with the fragrant resin (ăndilă) of the almecegeira (Hedwigia balsamifera), which is ordinarily stored in gourds, is very popular.

/221 cont./

*301 taper to a point at the bottom, and at the top have a wider end which rests against the inner side of the lower lip as a support [237] (Ill. 54 a, b). Bigger boys use plugs made of mussel shell (ĭdjé). The mussel used for this is the thin, two-pointed mussel (Pl. 45, Ill. 1c), which was called ĭdjé /Ill. 59 appears here/ or k(ă)dālă. Also, according to Pedro, lip plugs called djālāpŭ are made from the thick, triangular mussel (būlŭ, Pl. 45, Ill. 1a). He maintained that I had such plugs in my collection; /222/ the name was never given to me otherwise, however. Apparently a number of shell plugs are actually made out of this mussel. The plugs made out of the two-pointed shell have a mother-of-pearl sheen, are flat and narrow, rod or wedge-shaped, and usually have a wide

Ill. 60 a-d.
Wooden lip-plugs of the men.

support (Ill. 55 a-e). Plugs made out of the triangular shell on the other hand, have a white sheen and are thick, and usually taper down to a curved point or exhibit curved forms (Ill. 56 a-c; see also Pl. 12, Ill. 2).

Boys at an age just before puberty sometimes wear spirally rolled plugs made out of narrow strips of wood (ōdŭhŏ, Ill. 57).

● [881] [824] With the incising of the tribal tattooing the youths change over to lip plugs of wood (ōdŭhŏ) (according to Ehrenreich, made out of the light wood of the piuva tree). At first they like to wear huge wooden lamellae. The largest specimen of my collection is 25 centimeters long by two centimeters wide (Ill. 58a); such lip plugs reach down to the chest (Pl. 43, Ill. 1). At the lower transverse edge these lamellae usually run out to a small point. The older people become, the shorter the plugs they wear; the

/328 cont./

With the onset of puberty both sexes have the tribal rings cut on their cheeks; apparently no further ceremonies take place in connection with this. From then on the maidens wear the complete costume of the women, and the cotton pendant ornament is given the red color instead of the black, which was proper for children. The youths live by themselves; where there is a mask house, they spend the day in it and sleep there at night or beside a fire in its vicinity. Where there is none, they sleep beside a fire away from the village. In small settlements with one or two houses, they, too, live in the house.

Parents love their children very much. It is touching to observe with what tenderness they cling to them, and how, far from them, they are constantly with them in their thoughts. When Pedro received the (false) message that his children had died, he scarcely spoke for hours and even after that he was noticeably more silent than he had been otherwise. The mothers play with their small children; I ever observed the kissing of children. All conceivable ornamentation is put on the little ones; the older the children become, the less ornamentation is put on, until, finally, married persons give it up almost entirely. One woman about 50 years old laughed at her own vanity when she put chains of beads which I had given to her grandchild around her own neck and looked down on them with pleasure. This mania /329/ for adorning children goes so far that they hang around their necks large pieces of broken colorful porcelain plates, without being aware of the danger (1). "Boys mean more to the father, the mother would rather have girls" (Kuriší). The father teaches the son, the mother the daughter. Contrary to other reports, I was assured that beating as a punishment also occurs. Otherwise I observed only the denial of food as a means of punishment (in Village 17, because the boy in question did not go fishing, but loitered around me in the camp).

1. This custom is already reported for the Šambioá by Rufino in the year 1846 (Rev. trim. X, p. 196).